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portion of the work. The chief value of the book lies in its consideration of why the natives should be educated, the early missionary enterprises, the present status, elementary, industrial and higher education of the natives, a comparison of the achievements of native education with that of European, the basis for reconstruction of the native system, the educational budget, and proposed changes.

The work is generally readable but grows a little dull in certain statistical portions. The table of contents is detailed, but the book could have been considerably improved had an index been added. On the whole, the volume is a justification of some change in the political status of the Negro for the good of all. South Africa cannot in its own interest neglect the uplift of the natives, if it would promote the social and economic progress of the whole group. The one element cannot be elevated or kept up while the other is being held down. Persons interested in education of belated peoples and in the missionary enterprises should avail themselves of this volume.

From Slave to Citizen. By CHARLES M. MELDEN. The Methodist Book Concern, New York and Cincinnati, 1921. Pp. 271.

This is a work written by one who has spent sixteen years as an educator of Negroes in the South. His experience there was sufficient for him to learn the Negro and his needs and he writes in the vein of one speaking as having authority. Because of his long service among the Negroes, the author has doubtless caught the viewpoint of the aspiring members of the race. He aims, therefore, to present the Negro's claim for recognition as a man, as a member of the human family with the implied rights and privileges belonging to him.

The book presents a definite program. It proceeds on the basis that, in a democracy, citizenship with its duties and its privileges must in the long run be recognized. He does not feel that democracy means the wiping out of racial preferences but the recognition of racial gifts and endowments. The author considers it an injustice to hold the Negro to the standards of democracy without training him to meet the responsibility. He considers it unfair to require every individual of the race to reach a prescribed standard before any of that group shall be recognized. It is, therefore, a plea for treating the Negroes as individuals and not as a single group, for fair treatment will not lead to amalgamation in as much as Christianity has not been known to promote that.

The chief remedy for the evils of racial conflict, according to the author, is cooperation. This must be brought about through growth and development from the contact of the two races on the higher plane of Christian service. Men must learn to work together without surrendering their fundamental connections. They must confer on all matters pertaining to economic welfare. This means that the white man must give the Negro a chance for initiative and leadership in the program of cooperation rather than the eternal superimposed leadership from without. In the language of Bishop W. P. Thirkield, who wrote the introduction to this work: "The Negro must be offered not crutches but a spirit of cooperation to make him strong that he may stand on his feet and walk."

It is evident then that this book is primarily concerned with the solution of the race problem. Yet written by a man who for years lived in the South, it presents a point of view which will be of value to the historian. From such topics as citizenship, social and legal discrimination, disfranchisement, and mob law, the historian will learn much by observing how these things impressed this worker in the South and his reaction on them. Valuable information may be obtained also from the discussion of the work of the Christian teacher in the South, the mission school, and the silent protest in the form of the exodus. There are valuable statistics in the chapters presenting the progress in education, advancement in wealth, achievement in social uplift, attainments in literature and art, and the record of the Negroes in the World War. The last part of the book concerned with the currents and counter-currents, the grinding of the mills of the gods and a possible *modus vivendi* will decidedly interest the social worker but will not concern very much the student of history. On the whole, however, this volume is a valuable historical document which the student of Negro life must read to be well informed as to what the Negro has been doing in the South during the last generation and what others have been doing for him.